

able zeal for the Mission among the brethren—but that we are in debt not only for our publishing house and College but that most churches are behind on their minister's salary and some of them for local church property, and until these old scores are settled up he regarded it poor policy to make any new obligations.

CASE NO. 3.

Before Christmas I wrote letters to some of the ministers of the leading churches in the Kanemorado district asking that an effort be made on the event of Christmas celebrations to gather funds for the Chicago Mission. One good brother whom I love and respect for his labors of love, wanted to know of me if I did not think it a mistake to send money out of our Kanemorado district for missions. That we have never been so dormant in this work and that so much is needed at home, that it seems wrong to send anything away.

To each of these brethren I would like to write but as the three cases are to a great degree similar and of such a very general interest, an effort to reply will be made here. Their reasons all seem argumentative and it is with hesitancy that I shall attempt to prove their fallacy as related to our religious work. But "to the work." TO NUMBER ONE I would say that there is no need to try to advance one essential department of our church work at the expense of the other. Two school boys were recently discussing the question as to whether air or water is the most essential to the physical life. To my notion, a church without an active interest in missions, or a church school or a press for the dissemination of its doctrine would be like a living corpse stalking about the earth trying to subsist without air or water. But who has not seen one department of the church, or one brother perhaps, stand up and say to another department or another brother that was making an effort to raise funds for the advancement of his kingdom, with a gentle touch on the shoulder, "just hold on, wait a moment, we must first make this other thing go and after *we* succeed then *you* can go ahead." Ministers have not only neglected to go actively to work to solicit funds for college, EVANGELIST and missions but refused to do so because it would be likely to carry away funds that should be applied to their own past due salary. In my opinion this is an attempt to bolster up a "stalking corpse." You would better turn on the electric batteries that are generating in our missions, our press and our school and let the *power of the Spirit* fill your people and take some chances on getting your salary later on. You will be more certain to receive it. And now to NUMBER TWO.

I will say that it is true, we are in debt and have been for years. We did not pay off these debts in the years that were prosperous. In the good times of '91 and '92 and it may be that the Lord has withheld from us bountiful harvests and remunerative prices to bring us to our senses. No I would not hesitate to add a new department to my business that I felt sure would pay big simply because I owed some on other departments that were already paying. I would say to you, dear brother, to do what you can for our missions. It will bring us new life. We need most of all a spirit that will fill us with love. If we get enough of this the debts we have made will soon vanish.

TO NUMBER THREE I would say that the quotation "Charity begins at home" is not taken from the BOOK. Let us all turn in together and support one good live active mission and see whether we can not get inspiration from this that will spread like the fires of the prairies until it reaches "all nations." It is possible for such a fire to reach the Kanemorado district and bring us plenty where there is dearth now. Give us not only money and prosperity at home, but many precious souls for our liberality and sacrifice.

Then in conclusion, *how much shall I give?* The doctrine is found in the Bible that one tenth of our income should go to the Lord. If this were adhered to as closely in the Brethren Church as other doctrines to which we tenaciously hold, the "buggy-boo" debts that are now making an excuse with which the devil comes at us would not stand for thirty days. *To what shall I give?* When you have your tithe ready for the Lord pray to him to direct you in your distribution of the same. If solicitors come around more frequently than you like to see them, asking for means to advance His kingdom, be at least gentle and kind with them. If you cannot give money every time do not fail to give some kind words. They often go farther than money. Our church generally should have observed the week of prayer which has just closed and of which I have heard nor seen no mention. We need more to commune with God. It is the power of the Spirit that will move us on to success if we move at all. This power comes to us through prayer.

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HOW CAN THE CHURCHES BECOME MORE POTENT FOR GOD?

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When Jesus went away he said to his disciples "Ye are the light of the world." This light, the lives of God's people, has not always been shining with the same brilliancy. Sometimes the light was a

bright and shining lamp, at other times it burned more dimly. Upon the whole the power for good, exercised by the church, has been one continual forward movement. Time and space and ability forbid us in stating the many different institutions that to-day are carrying the plainly defined marks of the hand of the church of God.

Our country, our schools, our arts and sciences, our industries, and even our inventions and our religion have felt the sanctifying and perfecting hand of the church.

But the work of the church is not yet completed. The church has a Divine call. God sends out the call year by year. The call of this age is distinct and vital. The church is not to be left in the condition that she now is in. When Christ will receive her to himself she will be "without spot or wrinkle or any such thing." Eph. 5: 27. The world too must have the true Gospel of Jesus Christ taught them by precept and example. God wants the world saved not lost. The Gospel is to be preached to the world that they may be saved, not lost, not alone to clear the conscience of God's servant, but to bring people from darkness to light, from the power of Satan into the marvelous light of the Gospel. These are clearly defined duties and privileges of the church.

Let us lay down another truth equally plain and sure; God has enough power within himself to fill the church with efficiency equal to the greatest need. He is able to make the weak strong, the simple wise, and the lost saved. God said to Moses "I am the Lord that healeth thee," that is, "I am Jehovah Rapha." I am Jehovah your repairer, healer, etc. Ex. 15: 26. It seems that no true believer doubts God's power to save, to repair, to heal. The only question at stake is for God to have an instrument through which he can pour himself into the people. A church is a fit vessel to contain the Holy Spirit. This is the way in which the church can become a still greater power for good in the world, namely, to fit herself for the indwelling of the Holy Spirit which does the work to-day as it did upon the day of Pentecost.

How can the church become an instrument through which God can perform his mighty work? The Apostolic church did four things to make herself a fit vessel for this work. First, continuing steadfastly in the apostles' doctrine, in the apostles' teaching. Teaching the things of God is the first step in preparation toward the divine injunction. The church and the people need teaching, the teaching of God's holy Word.

Then they need fellowship. True fel-